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THE CHRISTIAN PILOT,

AND

GOSPEL MORALIST.

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OCTOBER, 1850.

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THE CHRISTIAN PILOT,

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No. 21. October, 1850. Vol. II.

CHRISTIANITY,

IN ITS ASPECT ON THE ELEMENT OF FAITH IN MAN.

We can scarcely use the term "*Faith*" without a mental impress, if we think at all, peculiar and striking. But, though it is a term of great exciting agency and influence in the religious world, the truth is, that in many minds its impress is vague; and, until there has been some steady self-inspection and reflecting examination, the same minds have been unable clearly to define it or apply it to themselves, to decide, in fact, what faith they have, or any at all. It is, in truth, a different element in different minds: and, according as it may be said to emanate chiefly from the heart or from the head, it assumes this or that character, gives one or another aspect to the general mind of the individual, and an accordant colour to the outward world and social life, with man's reasonings and movements in them.

In some men faith is strong, weak in others; more intellectual in this man, more impulsive in another; it is conviction here, persuasion there, sentiment in many more, and more or less of native, instinctive feeling in all. It is credence, sensitiveness, or emotion, according to constitutional temperament; in some it is bold, grasping, expansive, and far-stretching; in others narrow and feeble, with neither power nor comprehensiveness to dilate or hold. But, in its almost infinitely varied kind and degree, it is common to all; common, as that instinct or impulse, that elementary principle or sentiment of human nature which carries man out of himself;

impels him to wish and seek something more than aught he has or sees around him; to bring the great mysterious *Future* to bear on the present; and to discover something vastly greater, stronger, higher, nobler, and better than himself, to base upon it hope and trust. Call it then what we please: an elementary law of man's nature, intellectual or sensitive; the reasoning of the head or feeling of the heart; credence or sentiment; instinct, passion, persuasion, or intelligence; it is a something in all men important and essential; important, according to the spirit and strength with which it impels the possessor to look upward and around; to bring the past and the future in connection with the present; to contemplate Powers, States, and Existences above earthly scenes; and, as the most important view it is to be asked, how efficiently this something in man operates morally and spiritually on this earthly life, his hopes, his virtues, and his peace?

If it be asserted that great and good men have been marked by much faith, a faith both powerful and expansive; and, that sceptical men, men of feeble and narrow faith, have had weak affections and contracted minds, generally an incapacity of generous thought and enlarged views, I believe more than individual cases will bear out the assertion, and common fact mostly confirm its correctness. A passion, conviction or sentiment like that of Faith now contemplated, seems required to open, to unfold, and separate the constituent parts of man's mental nature; if we may so speak, such faith seems necessary to separate man from himself; that is, detach him from a too concentrated thought and feeling, and place him in a conscious relation and communion with his Maker, with the world of God, and the world of his fellow-men. "He that cometh to God must believe that he is;" he must have faith to know himself to be a part of the vast whole; he must believe and feel that the beings around him are also of the family of God, having immortal hopes and destinies like his own, in order that they may have his sympathy, love, and service. In truth, there can be neither Religion nor Virtue without Faith; neither moral nor spiritual life in man: the Automaton or Calculating Machine might

then represent him intellectually, and, I had almost said, the grub or the oyster, morally so.

It is confessedly, then, a very important element in the soul of man which excites and impels him to look out of himself; to enlarge his mental vision by directing his eye backward and forward; by sending his thoughts and desires upward; his hopes into the boundless future; and, in fact, laying hold on the infinite (if we may speak so boldly and yet reverently), and so attain the ideal of the Great and the Good, the True, the Beautiful, and the Sublime; thus to form the basis of his Devotion and Virtue, the element or atmosphere of his Religious and Moral life. But now occurs the difficulty of man's natural state: his nature unassisted, the wide difference and disparity of condition and circumstance in the position of different men, considered in regard to means of faith's development and increase, with all the admitted imperfections of Natural Religion and Reason. The difficulty seems great, but it is cared for. To the Christian believer the solution presents itself with brightness and beauty in the Religion of his Saviour. That Religion, he believes, was designed to be Universal, having that in it essential to the welfare of all intelligent beings, and therefore addressed to all men. And, that we might for a moment think any overlooked or forgotten, however low, obscure, or poor, we are told the Grace of that Religion "Hath brought Salvation to all men;" and, still more affectingly it is said, "The *Poor* have the Gospel preached unto them." But how is it in the Religion of the Christian Prophet, with respect to that important element of the religious character and spiritual life, *Faith*, as already remarked on? It is, as might be expected, well provided for, if we may so speak. The capacity of faith is assumed as in all men, its importance implied in every feature of the Gospel, and the appeals to it are plain and powerful; the objects for its grasp and contemplation in Christianity are of so commanding, so affecting, and inspiring a nature, as almost necessarily to fix the attention and reverence of mankind; and, as appealing to the intellect through the *hearts* of all, appears wonderfully adapted to the capacities of all. It strikes me that in nothing is the Divine charac-

ter of Christianity, its pre-eminent wisdom and excellence, more obvious than in *this* peculiar aspect, namely, the spirit and manner in which it calls forth and assists the Faith of men. It does not meet that importunate, that craving and urgent passion with philosophic pretension and intellectual subtleties; nor with reasoning niceties or logical formulas; it has neither metaphysics, nor mysteries, nor reverie, such as Schools and Colleges and Monkism generated, by perversion of the truth; "Christianity has no philosophy," but, with a voice of authority, with a "spirit of power, and love, and a sound mind," it presents simply, yet sublimely, to the universal heart and soul of man what that soul needs so greatly, and rushes out with the instinct of Faith so imploringly and anxiously to find; a Revelation of the Godhead infinite in perfections, yet of a Fatherly character and a Providential rule:—this suffices for the most expansive and far-reaching faith, and to give assurance and peace to the greatest solicitude. To this is added the pure, the holy, the spiritual vision of a Heavenly state; the designation of the human soul for that celestial immortality; and, to crown all, the Divine character of the Saviour, as pledge or voucher, and guarantee of the truth and reality of those high and holy things which he revealed, and which he assured to his faithful followers.

A question is often more impressively and instructingly suggestive than an argument; let us pause, then, a moment here to ask:—Can we even conceive of anything more appropriate to the purest aspirations of the human soul and the "Faith of man's heart," than the Revealed Doctrines above stated? Or thus, viewing the spirit in man in its noblest capacity, could anything *less* pure, *less* holy than the Christian Revealings of God and Heaven be contemplated with satisfaction as objects of human faith, hope, desire, and love? From every ingenuous mind conversant with Christianity can be anticipated but one answer, and the almost necessity of that answer involves the Divinity of the Gospel.

It is perhaps true that no moral degradation, no intellectual inferiority or gross ignorance, ever destroys the instinct of faith in the human soul:—there are still lookings out, breathings of desire and aspirations rising

upwards in all; and, as observed before, it is an impulse always upward, believing, confiding, and longing for something higher, greater, than itself, a Spirit or a Power pre-eminent, exalted far above man's weakness and wants, but not without a care and concern for them. And let it be once more observed, that a Gospel faith, a Christian revelation, is alone accordant with this impulse, this passion in man. But it will not suit your limits to take the wide view of our subject, which, when standing on the Gospel eminence, spreads itself before us. Reflecting but a moment on man's mortal nature and position in his earthly life, we spring up instantly to the Divine Wisdom and Goodness as the source of faith, thus viewed as an instinctive element in man: but, when we witness or experience its unaided weakness and vague working in a mind struggling under the burdens of mortality; in the man groping his way in the cloud of physical and moral evil, it might be devoutly hoped and expected, that some special help might be offered to human faith, for clearer aim and increasing power; and again, it may be affirmed that Christianity brings this; and that, by what it expressly teaches, as well as the holy and heavenly visions it inspires, we are led up to the Spirit of God as the source of Faith in man, and its divine support in the religion of his Son. I cannot but observe, conceive the humble and sensitive man, the right-minded and tender-hearted character, keenly sensible to the stern realities of affliction, whether by disease, sickness or other mode of pain and suffering, the language of Scripture flashes on his mind, and the connection of that language with historical fact, the affecting circumstances of Scripture narratives, and the sacred spirit we feel to pervade them; and, crowning all, the holy, heavenly prestige of the Saviour's character and life; thus impressed, poor, feeble, suffering, and dying man remembers the words, and cries out exultingly, "I am the Resurrection and the Life;" "I am the Way, the Truth, and the Life;" "Now is Christ risen from the dead;" "Thanks be to God who giveth us the victory, through our Lord Jesus Christ."

Let it also be observed, that in the Gospel assurance of the forgiveness of sin, and that, in a future scene

there will be a clearing up of the dark enigma of present inequalities and apparent irregularities; what a direct, what a needful and benignant aid to the feeble faith of man; an aid, without which mortal faith might well recoil upon the dark and struggling soul, and leave it in distraction and despair. Also, in the beautiful Christian lessons of a resigned patience and filial submission, and in all the spiritual morale and devotion of Christ's Religion, how sustainingly, how impressively the soul's faith sees the mind of God; a divine wisdom, a celestial virtue, and a holy spirit fitted for a servant of God, a probationer for heaven, and candidate for immortality. Indeed, in that very scheme of devotion and virtue, of piety and morality (designed for human beings), so pure and perfect, faith may recognize at once the distinction of man's nature; his great capacity and power, and his high destiny; the very intimation and evidence, indeed, of the elevation to which the Religion of Jesus is designed to raise him here, and of the perfection and eternity he is to attain hereafter.

What, then, is the sum of this matter? That Faith is neither phantom nor fancy in man, but in truth a great and operative reality; and, that where it is wanting, it may be deplored as a bereavement. And though the work of faith has often been wild and wilful, and men have proved weak, and wanton, and wicked, who boasted its power, still the sceptical man may be told that the *faithless* mind is the poorest mind; that the most generous and the most noble, the purest and the best men have had the largest faith; that the Infidel mind is all but necessarily a selfish and contracted mind; that it possesses not *that*, which, by bringing the past and the future to bear on the present, enhances, refines, and hallows the present; possesses not *that*, which being the "substance of things hoped for, and evidence of things not seen," carries the possessor *out* of himself, inspiring him with a credence and persuasion of powers, existences, scenes and circumstances, without a belief in which life is a jest, and moral and spiritual good, visionary, motives and means of improvement nugatory, and duty, virtue, and even wish of happiness as nothing.

I do but add once more, that to meet the strong and

earnest out-stretchings of instinctive faith issuing from the highest and humblest mind, the Christian believer need but task his spirit and bring himself in close communion with his Saviour's character and teaching, and he will find in the hallowed sphere and Gospel edifice that which is more than commensurate with any expansion or aspiration of human faith, before its Evangelical chastening and freedom; he will find that which gives the only true vitality to man's existence, and meaning, and value, infinite, indeed, to his nature and destiny, his duties and virtues, his progress and attainments:—in a word, if, of the natural man it may be said, he "exists, he trifles, he dies;" of the Christian man we say, "he thinks and feels, he speaks and acts for Eternity."

The appearance of Mr. Newman's "Book of the Soul," leads me to beg your indulgence for a brief remark or two upon it, in concluding this paper. In that Book, it seems strange to myself that Mr. Newman rejects "*Historical Christianity*," its very frame-work of facts, so to speak, its tangible, and we may add, its visible substance, in all the stupendous *Realities* of working change in Nations and Men, subsequent to its commencement, and as *now* visible in Christendom. All this amazing *reality* is the result and product of Legend, of a Myth or Fable in *his* view, and that of other modern sceptics:—that is, a Moral revolution of a world (as it were) sprung from an apparition, a mere shadow, or, in other words, a grain of mustard seed was dropped into the ground, and it sprang up and grew to a mighty tree, under whose shade Nations, Kingdoms, and Empires reposed and dwelt! It is the natural result of this rejection (for instance, of the historical fact of the *Resurrection* of Jesus,) that Mr. Newman thus speaks of the "Hope of Immortality:"—"Confidence thus there is none; and *Aspiration* is the soul's highest state. But then, there is herein nothing whatever to distress her, no cloud of grief crosses the area of her vision as she gazes upward; for, *if her Lord, infinite in love and wisdom, sees that it cannot be, she herself could not wish it.* The general conclusion to which I come personally is, that the state of *Aspiration* to which alone I attain,

is perhaps the very best thing for me, until some other conditions of soul are fulfilled, in which, as yet, I am deficient." When observing, in some sceptical characters, how large a calibre of faith they have for fiction and fable, myth and mystery, for shadowy views and soul reveries, we cannot but wonder a little at their hard and narrow unbelief with respect to historic evidence of realities and facts; an evidence bearing so speakingly on present existing realities as to seem, on all true reasoning, necessary to account for them; so that, to reject such evidence for a Legend or Romance, seems to resemble the animal in the fable, who dropped the solid flesh into the river to snatch at the shadow.

London. W. M.

NEVER ALONE.

Oh, not alone,
Never alone is any human heart,
Never from memory can the past depart.
The poor unknown
In other's joys and sorrows bears a part,
As does the monarch on his gorgeous throne.

Ever with us
Those we have aided, loved, have helped to bless,
Cheering our hearts when gloomy thoughts distress;
And still with us
Are our beloved ones in our happiness;
God, who made all men brethren, will'd it thus.

And with us, too,
Those we have wronged, neglected, or opprest,
Haunting the soft, the quiet couch of rest;
God willed this, too,
That all must aid their brethren, to be blest
With that calm peace to goodness only due.

Since solitude
Must thus be peopled; for no strong endeavour,
One human heart from other hearts can sever,
Should hate intrude
On that "sweet peace which goodness bosoms ever,"
To blight with spectre scowl our solitude?

Northiam. Jane Ashby.

THE PARABLES OF CHRIST.

Lecture X.

The Rich Husbandman.—Luke xii. 13–21.

We have repeatedly to remark, in considering our Lord's parables, that they almost invariably arose out of immediate occasions, and were the effusions of his highly exalted, and richly endowed mind. It was thus with regard to the parable which will now occupy our attention.

Jesus was surrounded by his disciples and others, addressing a discourse especially to his disciples, on Divine Providence, Luke xii. 1—12, to encourage them to put their trust in their heavenly Father, amidst the trials and persecutions which awaited them in their adherence to his cause. His object was to raise them above all worldly anxieties and fears; to inspire them with an undaunted fortitude, and a noble superiority to the world; that they might discharge with zeal and intrepidity their arduous duties as Missionaries of the Gospel. He was thus earnestly engaged, when he was suddenly interrupted by "one of the company" that surrounded him, with a mere worldly request, that he would become arbitrator on a question of property.

"Master," he said, "speak to my brother, that he divide the inheritance with me." And Jesus said unto him, "Man, who made me a judge or a divider over you? And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, this will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich towards God," Luke xii. 13—21.

"Among the Jews," says *Dr. Adam Clarke*, "the children had the inheritance of their fathers divided among them: the eldest had a double portion, but all the rest had equal parts. It is likely the person complained of in the text was the elder brother; and he, wished to keep the whole to himself, a case which is far from being uncommon."

"The younger brother, the applicant," says *Livermore*, "seeks the arbitration of Jesus in a family quarrel about the patrimony; who replies to him almost exactly in the words contained in Exodus ii. 14. His office was not a civil but a religious one, and his kingdom was not of this world. But our Lord seizes with alacrity the occasion to impress a moral lesson. He cautions the people against the inordinate love of money, and against depending on the abundance of their possessions for life, for happiness."

The parable is to be considered as a digression, or a sudden turning aside, from the subject in which our Lord was then engaged. A request which was made to Jesus, that he would decide a dispute about property, evidently gave rise to it; and it was the spontaneous effusion of a moment. Yet it is striking and impressive, as are all the parables of Jesus Christ.

The individual here mentioned as the occasion of it, ought not to have made such a request to Jesus, especially at such a time. It was very unreasonable and very ill-timed. How little had he attended to what Jesus had said! He had either listened in vain, or he had not listened at all. What a worldly spirit did he manifest, in the midst of such a discourse, purposely designed, and admirably calculated, to produce a far different spirit! It was not, therefore, surprising, that Jesus should address him in a manner so expressive of reproof; or that he should present to him so solemn a warning against covetousness, as that which is contained in this parable. He would, probably, ever after, remember it, and, we may reasonably hope, for his good. Not that he might not seek redress against injustice and rapacity; but that he ought not to have sought it at that time, and especially in such a manner, as to set all other things, and even the most serious things, aside.

Well might Jesus present to him such an admonition, as this parable contains.

And what a lesson against covetousness and worldly-mindedness, does it address to all! The rich husbandman was at once destitute of piety to God, and benevolence to man, because he was wholly devoted to the world, and entirely absorbed by covetous desires. And with sentiments of this description, it will always be found, that very unamiable traits of character are connected.

It is remarkable, that the rich husbandman is spoken of as a *fool*, or a foolish, thoughtless, inconsiderate man. Not because by diligence and prudence he had improved his worldly condition. For Jesus Christ has taught us in the parable of the talents, that it is our duty to improve diligently and faithfully all the privileges and advantages by which a gracious Providence has distinguished our lot. He, therefore, in this respect, had done what was his duty to do; and it was not in thus acting, that he was a weak, inconsiderate, and foolish man. Nor because he proposed to eat, drink, and be merry; or enjoy the blessings of life, that he was so regarded. For they are given to be enjoyed. "Every creature of God," we are told, "is good, and nothing is to be refused, if it be received with thanksgiving." He created us, doubtless, to be happy; and it cannot but be pleasing to him, to see us enjoy his gifts and blessings with gratitude and love. It is the exhortation of our religion, to "rejoice in the Lord;" "to rejoice always;" to "rejoice evermore." And Jesus Christ was often seen gracing the presence of the social circle, and the festive room. And hence it was that the tongue of slander and calumny accused him of being "a gluttonous man, a wine-bibber, and a friend of publicans and sinners."

It was not, therefore, that the rich husbandman was regarded as a *fool*, because he proposed enjoying the good things of this life; but because he had forgotten God, the Giver of all good, and the Source of all happiness; who can alone render our prosperity conducive to good, and bless us with that happiness which alone is pure and lasting; because he had provided only for this short uncertain life, and had made no provision for eter-

nity. He had not brought himself in unison with the Sovereign Creator and Ruler of the universe. He had not sought for harmony, for peace, and serenity where alone they could be found. He had not rested his happiness on the only solid basis. He had, on the contrary, disregarded the Source of all good, and he had no solid enjoyment. He had cast aside his only proper stay and comfort, and he was like the chaff which the wind driveth away, or the troubled sea when it cannot rest, whose waters cast up mire and dirt. He had built all his wishes and hopes on that which was doomed inevitably, and in a short time, to pass away; and when that solemn period arrived, which must come to all very speedily, he was utterly destitute of all future resources. He had not sought, in his life, communion with God; and in his death, that failed him; he knew it not; and it could not be the delight of his soul, the strength of his heart, and his portion for ever. He was wholly unprepared for the felicity of heaven, as he had not laid up for himself any treasures there; and outer darkness, weeping and wailing, and gnashing of teeth, were in reserve for him in the realms of woe. Did he not deserve, therefore, to be designated as a foolish man? for was not his conduct marked by folly?

There is no blame attached to him by our Saviour, for laying up treasures for himself; but for doing so, and not being rich towards God. If he had accumulated the riches of religion, as well as the riches of this world, it would have been well, and he would have been happy. But he had not done so; and having trusted in uncertain riches, his hope perished as a dream, and his visionary bliss vanished in a moment. There is danger in riches at all times, for it too often is the case, that "they that will be rich fall into temptation and a snare, and many foolish and hurtful lusts, which drown men in destruction and perdition." And we are told by the Great Teacher, that "it is easier for a camel to go through the eye of a needle, than for a rich man, who *trusts* in his riches, to enter into the kingdom of God."

The parable may suggest to us by what process the melancholy fate of the rich husbandman was brought about. He had evidently been very successful in his

worldly affairs. He had been what is called a fortunate man. His ground had brought forth plentifully; and apparantly, nothing had crossed or disappointed him; but every thing had conspired to increase his possessions, and give him wealth and independence. But this great prosperity was too much for him to bear. It led him to forget the one thing needful, and trust his happiness to a vapour, which appeared for a little time, and then vanished away.

And hence we learn the danger of an uninterrupted course of worldly prosperity. I say, *uninterrupted.* For we all wish for prosperity to a certain extent. It is as grateful to our feelings, as it is encouraging to our hopes. But when it is *uninterrupted,* or with very little variation, checks, or hindrances, it is too much for human frailty to bear; and though we may wish for it, and anxiously desire it, it is not good for us that we should experience it in so great a degree. For, lured and deceived by its glare and splendour, how liable is man to forget God, and centre his wishes and hopes in the present state! And, when vainly imagining himself secure in his enjoyments, how often does it happen, that death obtrudes upon him unexpectedly, and dispels the visionary scene! "He walketh in a vain shew. He heapeth up riches, and cannot tell who shall gather them." It was thus with the rich husbandman in the parable. With "much goods laid up for many years," not a single thought of God possessed his mind. Wholly absorbed by his great possessions, he lived as though he were an underived and independent being. He had no recollection of the debt of gratitude which he owed to his Creator, and he had no idea ere long he was to quit this probationary scene, and give an account of the talents which had been entrusted to him by the Sovereign Lord of heaven and earth. For what purpose had he lived, but to accumulate wealth? And for what purpose did he intend to live in future years, but to eat, drink, and be merry? Feeling no want, apprehensive of none in the future, and having much goods laid up for many years, he lost sight of the Source and Dispenser of all good, and lived as though he had been destined to live for ever in this present earthly state of being.

The language of his heart was, or seemed to be, "What is the Almighty, that I should serve him; and what profit should I have if I pray unto him? Depart from me; for I desire not the knowledge of thy ways. My mountain stands strong; I shall never be moved. To-morrow shall be as this day, and henceforward." Thus he forgot God, or cared not for him. He considered not that it was in him that he lived, and moved, and had his being. The Goodness of God inspired him not with love, and the bounties of God filled him not with gratitude. Though in the midst of incentives to piety, the spirit was wholly dead within him. And he had no thanksgivings to express, and no praise to offer up. He required no assistance, and he sought it not; he needed no mercy, and he implored it not from the throne of grace. The one thing needful, the good part, which can never be taken away from them that diligently seek, and carefully cherish it, was not with him the first and principal concern of life, or even a concern at all. He either thought not of it, or utterly disregarded it. In short, he lived as without God in the world, and as though all the means of happiness centred in himself.

Such was the rich husbandman in his relation to God. His uninterrupted prosperity suppressed the sense of religion in his soul, or utterly banished it from his thoughts.

And with respect to his fellow-creatures, it proved equally injurious to the benevolent and kind affections. For he not only forgot God, but every one else. His language was, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." It was not, "Soul, thou hast freely received, freely give." But it ought to have been so; and he would have been much happier if it had been so. A liberal distribution of the good things of this life, from his own rich stores, would have imparted to them a new zest, pleasing sensations from innumerable sources; and he would have found, by delightful experience, that it was "more blessed to give than to receive." But his views and wishes were centred only in himself. Not a single thought was directed to the numerous wants and distresses of his fellow-creatures; not a single sentiment of pity

ouched his heart. On the contrary, he himself was the only individual for whom he entertained any anxious or kind thoughts. Wholly absorbed by the single consideration of self-gratification, he had not a sympathy to extend to others.

"Ah, little thought he" while he "took his ease, ate, drank, and was merry,"

> "How many pined in want, and dungeon glooms.
> * * * How many drank the cup
> Of baleful grief, or ate the bitter bread
> Of misery. * * * *
> How many shrank into the sordid hut
> Of cheerless poverty. * * *
> How many, racked with keenest passion, droop'd
> In deep retired-distress!"

Possessed of abundance, and feeling no want, he felt not for the wants of others, and dropped not the tear of pity over their afflictions and sufferings, misery, and distress!

Thus he lived in violation of the two great commandments, love to God, and love to man. His uninterrupted prosperity thus lamentably beguiled and deceived him. It effaced the sentiments of piety and benevolence from his mind. It made him insensible alike to God and man; it rendered him dead to religion, and unfit for another and a better world.

And such was its delusive tendency, that he fancied himself secure in his enjoyments at all events; as though he had power to command their perpetuity, and nothing could deprive him of them. Living as without God in the world; separated from him, and despising his service, he filled himself up with the vain idea, that he could be happy in his immense possessions, whatever might happen among men, or in the world at large. He needed not, he thought, the guidance, protection, and blessing of a superior Being. He had all the means of happiness within himself; and he was independent of all casualty, and all control. But under what a fatal delusion was he labouring! "This night thy soul shall be required of thee," was the awful mandate of the Omnipotent Ruler of the universe, and the Disposer of events. And the word was no sooner spoken, than it was done. The rash deluded boaster of to-morrow

vanished as in a moment from all that he held most dear. Thus proving, in the most striking manner, that "a man's life," or the happiness of a man's life, "consisteth not in the abundance of the things which he possesseth." The rich husbandman had abundance; but it did not secure his enjoyment, it did not secure its possession. That depended upon the will of Him, in whose hands his breath was, and whose were all his ways. We may possess all that the heart can desire; but we cannot be happy, if God forbids it. And how reasonable is it to suppose that he should do so, when we separate ourselves from him, live as without him in the world, trample upon his holy commandments, and set at nought his authority and power? He can at any moment sever our possessions from us, by consigning us to the silent mansions of the dead. Then what do they avail to promote our happiness? What *can* they avail in the future and eternal world?

You have all, my brethren, possessions; earthly treasures of one kind or another. Enjoy them in obedience to the will and commandments of God, and they will be blessed to you, and yield you the purest pleasure of which they are capable. But rest not in them separated from God, to make you happy. They cannot promote your happiness, if you are separated from Him, the source of all happiness. It is he alone that must bless them to you for your good. If you would enjoy them, it must be by enjoying him; by your serving, obeying, and loving him; by your communion with him, and devotedness to him. But if you rest in them alone, and disregard and disobey him, a time will assuredly arrive when you will stand in the case of the rich husbandman; when your soul will be required of you, and your earthly possessions, whatever they may be, will be separated from you for ever. Then, what will they avail you? Your foundation is gone; your hope is perished. The things upon which you have made your happiness dependent have vanished; and, your happiness has vanished at the same time. And is not such conduct folly? Is it not madness to rest in that, which must inevitably fail, and leave you destitute and miserable; when you might have secured the promise of the

life that now is, and of that which is to come, if you had chosen that one thing needful, that good part, which could never have been taken away from you?

But "so is he that layeth up treasures for himself, and is not rich toward God." Rich in faith, in obedience, in holiness, in righteousness, in love, in devotedness, in amiable dispositions and affections, in Christian virtues and graces, and in good works. These are the true riches, which can never fail to make you happy. They can make you happy here, unspeakably happy; and you cannot be happy without them. These are the riches of which nothing can deprive us. Neither moth nor rust can corrupt them; and thieves cannot break through to steal them. They will make us happy, when all other kinds of riches are in vain. They will be ours to make us happy, when all other kinds of riches shall "blend in common dust;" and they will make us happy for ever, through the boundless ages of the eternal world.

Let it then be our principal aim, to be rich towards God. This is not fanaticism, not cant; but the truest wisdom; for surely it must be the truest wisdom to be in unison, and perfect unison, with the Great Power of universal nature, the Great Spirit pervading all things, the Infinite Intelligence, guiding and ruling all things. Let us, then, I say, make it our principal endeavour to be rich towards God. And let us always cherish those riches; let us always endeavour to secure their possession; that when our soul may be required of us, we may carry them with us into those celestial regions, where they will bless us with infinite felicity for evermore.

EDUCATION; ITS OBJECTS.

Education ought to agree with our twofold destination; it ought to prepare a child for two successive states of existence. He is, at the same time, a weak creature sent into the world to suffer and die; and an immortal spirit that is to pass away into eternity. We are so constituted that our nature harmonizes with both these vocations. The soul is endowed with some faculties which relate only to its sojourn on earth, and with others which carry its hopes and views beyond this world. Both ought to be cultivated by education. Since God has not thought fit to call us directly to Himself, but has obliged us to seek Him by the path of human life, it becomes the strict duty of an instructor to furnish his pupil with everything necessary for his journey.—*Necker.*

CHURCH OF ENGLANDISM.

No. X.

IS A CREATURE OF THE STATE.

(*Continued from page* 404.)

LET none imagine that the spiritual rule, shown by our last paper to have been conferred by successive Parliaments upon their Monarchs, was theoretical or complimentary merely, and never intended to be reduced to practice. On the contrary, it was actually employed to its fullest extent by those on whom it was bestowed. Thus Henry VIII. appointed Lord Cromwell, *a layman*, his vicegerent, to exercise ecclesiastical jurisdiction in his name. Not only was this the case, but he compelled the Bishops to take out *licences* or commissions from himself, permitting them to ordain, collate to benefices, visit their dioceses, and execute other episcopal functions; but this *during the King's pleasure only*. These commissions were supposed, like all other grants from the same source, to have expired with the death of the Monarch who bestowed them; and, within a week after Edward VI. was proclaimed, we find Cranmer, in which he was followed by the rest of the hierarchy, *renewing* their licences for conferring orders, and exercising their other functions, which were given on their application, but still with the important clause inserted, *during his Majesty's good pleasure*. A still more striking proof, during this reign, of how completely the Bishops were the servants, if we should not rather say the slaves, of the Crown, is the very remarkable fact, that Edward once sent out commands to all the Prelates, actually *suspending* their visitorial powers, and indeed all exercise of any kind of Episcopal jurisdiction throughout the entire kingdom, till he should again grant them permission, because he intended shortly to hold a visitation of the different dioceses *himself!* Nothing can more clearly show, than these different passages from the history of the period in which our present mis-called "National" Church was originated, that the King or Queen (man, woman, or boy) who, for the time being, chanced to wear the crown, was the source, the bestower, the creator of the office and power of Bishops, which they gave, suspended, or revoked at their pleasure; and, as the Bishops are the

highest dignities in the Establishment, that the Monarch, man, woman, or boy, as the case might be, was therefore the source and creator of the Establishment.

Still, more strongly to evidence, how little the clergy, high or low, had to do, or were consulted, in matters either of faith or order, when the will or caprice of the Sovereign chose to overlook them; we may mention some curious facts on the unquestionable authority of Dr. Wake, who was Archbishop of Canterbury, in the reign of George I. In his work, entitled, "The authority of Christian Princes," he informs us, that the greater part of the changes made in the church during the reigns not only of Henry, Edward, and Elizabeth, but even in those of the first James and the first Charles, were made without asking the advice, or even the opinion of the great body of the clergy. A small committee was appointed, generally of bishops and other persons in orders, but the monarch might have nominated laymen if he had so chosen; these reported what changes they deemed necessary; and then, *if they pleased him, and met his entire approbation*, the king enjoined them. The work to which we refer contains a lengthy catalogue of canons, injunctions, new translations of the Bible, articles of Religion, explanations of these, ceremonies, homilies, prayers, and so on, all ordained by the crown, without even an opportunity being afforded for the Clergy to remark, reject, or approve. These things are so marvellous, that they would be almost incredible, did they not rest on the best conceivable authority, that of one of the most learned, liberal, and enlightened Archbishops of the very Church, concerning whose governors and rulers they are recorded.

Some reader of these pages may be disposed to ask, Where was the *Convocation* all this time? or was there no such body in existence? There was such a body, as there still is, but it could do nothing, it could not even meet, without the Royal command or permission. So early as the reign of Henry, it was deprived of all independence, and completely subjected to the Civil Power. It can be assembled only by the issuing of the King's Writ, just as the House of Commons is assembled. It can make no Canon or Constitution without the King's

license, under penalty of fine and imprisonment. If it do, even then, make such Canons, it cannot execute them, or even publish them, until they have first been confirmed by the King. An interesting and instructive illustration of the utter powerlessness of the Convocation, without the Monarch, occurred so lately as the reign of Queen Anne:—The celebrated William Whiston, the translator of Josephus, and the friend of Sir Isaac Newton, whom he succeeded as Professor of Mathematics in the University of Cambridge, published, some time prior to the year 1710, a work entitled "Primitive Christianity Revived," in which he advocates the distinguishing doctrine of Unitarianism. Near the end of the same year, the Convocation, being then in session, examined the book, and came to the conclusion that the writer had advanced "several damnable and blasphemous assertions against the doctrine and worship of the ever-blessed Trinity." This was the deliberate conviction of one hundred and forty-three divines, including all the Bishops, all the Deans, and all the Arch-deacons, and so representing, perhaps fairly enough, the clerical portion of the church. Yet, before they could publish this as their decision, they were compelled to go and solicit the Queen's approbation and confirmation of it; and that approbation and confirmation she, in the exercise of her prerogative as "Supreme Head of the Church of England," chose to *withhold!* What a pitiable situation for the magnates of the Establisment to be placed in; and how incontestibly does it prove that the Church is not *allied to* the State, as is frequently said by its supporters, but that it is in *subjection to* the State.

But we have seen something very like this ourselves within the last few years. The Queen, or rather the Ministry still in office, nominated a learned man to a vacant Bishopric. No sooner was their intention known, than a number of living Bishops declared that one of his published works was heretical, was contrary to the doctrine of the Book of Common Prayer, was at variance with the teachings of the Thirty-nine Articles. The Dean and Chapter, who were commanded to elect him, entertained the same opinion, thought his sentiments erroneous and dangerous in the extreme, believed in

their consciences that the elevation of such a person to so exalted a station would be a "heavy blow and sad discouragement" to the Church. A goodly array of the leading Laity of the Establishment, including not a few of the nobility, agreed with their clerical "pastors and masters," and earnestly besought the Minister not to persist in the obnoxious appointment. Yet in spite of Bishops, Deans, Chapters, and Nobles, the Minister was firm, and the *Heretic* was not only elected, but confirmed, created, consecrated, and installed!

It was almost needless, save for the purpose of impressing the fact indelibly on our memories, to enter into all these details, for the purpose of showing how completely the Church is, in these lands, the Creature of the Magistrate. All are aware how entirely and undeniably this is the case. What, and whom, she shall worship; when, and where, and how, she shall worship; what ceremonies she shall use; what doctrines she shall believe; what creeds she shall recite; what portions of Scripture she shall read; nay, even what prayers she shall offer up; *all* have been determined by the King and the Parliament. In none of these matters have either her Clergy or her Laity even the shadow of a choice; the Monarch and the Legislature have prescribed the exact words and sentences, even to an "Amen," which alone are to be employed; and no authority, save that which instituted, has power to omit or alter "one jot or one title." The two Archbishops, the twenty-six Bishops, the Suffragans, the Chancellors, the Archdeacons, the Vicars General, the Deans and rural Deans, the Canons and minor Canons, the Rectors, the Vicars, and the Curates, might be unanimous (would to God they were!) in the wish to expunge the damnatory clauses of the Athanasian Creed; yet they could not, they dare not, do it, without consent of the Queen, Lords, and Commons! If famine or pestilence visit the land, and the Episcopalians, as a body, desire, throughout the kingdom, to observe a day of general humiliation, they cannot do so without the Queen's permission. If health and plenty return, and they wish to hold a general time of thanksgiving, they cannot do so without the royal command. If one of the reigning family be suffering

from protracted disease, and they wish to offer up public prayers for his or her recovery, they cannot do so without a proclamation from the Crown. To have the body bound hand and foot is bad enough; but even then the judgment, the moral sense, and the affections, may be at liberty. But here is the Establishment fettered, hand and foot, neck and waist, in its mind, in its heart, in its conscience; fettered not by itself even, for then there might be some poor consolation in wearing the shackles; but fettered *by the State*, so that it can neither move nor breathe freely; and yet, alas! consenting to wear the chains, because they are made of gold!

It is, then, a sufficient reason for our Dissent, that we *wish to be free* from all external, and especially from all governmental, control, over our faith or our worship. Whether we adore a Trinity, or limit our religious homage to "One God, even the Father," we like to judge of the matter for ourselves. Whether we baptize adults, or children, or only converts to the Christian faith, we like to decide on its propriety for ourselves. Whether we sit or kneel at the Lord's Supper, we like to determine the posture for ourselves. When we read the Holy Scriptures, which are "able to make wise unto salvation," we like to select for ourselves those portions which we think most "profitable for doctrine, for reproof, for correction, for instruction in righteousness." And especially, when we approach the Creator of Heaven and of Earth in prayer, to adore His various perfections, to bless Him for his numberless mercies, to confess before Him our faults and follies, to implore His forgiveness of our backslidings and short-comings, to beseech His aid that we may walk like His Son's disciples for the future, and to pour into His lenient and pitying ear, with filial confidingness, all our weaknesses, wants and wishes; Oh! in such an hour especially, we desire to choose our own words, wherein to embody the holiest aspirations of our nature.

R. E. B. M.

WORDS AT STARTING.

BEING NOTES OF AN ADDRESS DELIVERED BY THE REV. E. SYME ON HIS INSTALLATION AS MISSIONARY OF THE NORTH OF ENGLAND UNITARIAN CHRISTIAN ASSOCIATION, IN THE UNITARIAN CHAPEL, SUNDERLAND, ON THE 19TH OF MAY, 1850.

I COME among you with some experience of the sorrows of the soul in its search for truth. To search for it has been my daily vocation ever since the dawn of my intellectual life. Nor has the search been in vain. "Wisdom is found of them that seek her." It is because I have been a Truth-seeker, and, as I think, a Truth-finder, that I am here this day. And, withal, because I have been a Truth-speaker too, and because I wish to be one still. Pleasant work it is in itself. The path of Truth is smooth, the flowers grow beautifully, and the sun shines smilingly upon it; if in any case, or in every case it be found otherwise, if briers and thorns obstruct our progress, it is an enemy that hath done this. The uniform tendency of Truth is to elevate, soothe, and warm the soul. The sorrows of truth-seeking come not from truth, but from what is adverse to truth. But whencesoever they come, there seems no way of escape; and he who is not prepared to make a sacrifice of reputation, property, or life itself for truth is not *of* truth: He is of that which he loves better than truth. Misrepresentation, contempt, and suffering, are what we must pay in order to preserve this birthright of ours, this privilege of free thought and free speech. The world compels us to buy it; but *can* it compel us to *sell* it? If not, let us hold it fast; let us strive to enfranchise our neighbours; let us try to bequeath increase of freedom to our posterity; let us sow this seed for our own sakes and for theirs, this seed of liberty; let us water it with the tears of our present captivity, "as captives and yet free;" let us do this, and let us hope that propitious Heaven will smile upon it, that God will command the showers that they descend upon it, and the winds that they blow upon it, then it will grow up a tree of liberty in a land of exile, and afford a shelter to many a weary pilgrim.

I am here in the double capacity of a Truth-seeker and a Teacher, a conjunction of offices which many deem

ridiculous and incompatible; but which, if I understand either of them aright, I believe to be but "one concern." A Teacher is not a Priest, else I had not said so. A Priest has certain dogmas poured into him, which he measures out in the same mechanical way, without increase either of quantity or quality. In the Teacher (worthy of the name), Truth is as a well of water springing up into life everlasting. He is supplied out of his own fountain, he drinks the water of his own cistern, and is satisfied. The well is deep, and the spring perennial, so that it soon, in virtue of its increase, flows into the wide wastes around. The Priest gets his "divinity" in a "body," and, as it is perfectly dead, he cuts it up forthwith for the market; the Teacher gets his as a seed of life, which, in his own mind, grows *into* a body, living, and full of power. The Teacher is a Seer, who sees truth, as he sees the sun, by its own light. He is a Prophet, and waits upon his own thoughts, or, in Hebrew phrase, "waits upon the Lord;" then cometh the word of the Lord to him, a "burden" is upon his soul, and that must be his message to his fellow-men. Thus he speaks God's word. And is not this what the Priest does? I answer, No; it is not the word of *God* which he gives utterance to, but the word of the *Church*. If, in spite of himself, a true word from God come to him, he dare not trust himself: he has heard that Satan can appear as an angel of light, and the cloven feet he cannot distinguish from the feet—"beautiful, too, they are upon the mountains"—of him that bringeth good tidings. This man speaks much about truth, doubtless, and quotes the proverbs about digging for it as for precious treasure; but what matters it, if he does not know one metal from another, or is afraid to say that gold *is* gold, because there is another proverb which says that "it is not all gold that glitters." The Ecclesiastical Alchemist must analyze it, and the Ecclesiastical mint must stamp it: then, but not till then, has it colour or currency. Yet this man, so diffident at first—so sceptical in regard to truth as such—so soon as it is taken under the patronage of the Church and becomes popular doctrine, how strong his faith becomes, how warm his zeal, how astonished that people cannot see what is so clear, or

will not believe what is so essential—how earnest is his demand for faith, and how insolently he damns them for their unbelief. And how otherwise could it be? How could a Priest preach dogma without damnation? When a man prostrates his reason before external authority, so as to distrust his senses or distrust his arithmetic, when they come into collision with the self-named Orthodox faith, how can he expect to impose the same yoke upon others except by threatening either in letter or in spirit, that whosoever doth not hold this the Catholic faith "shall without doubt perish everlastingly?" Very different is the language of the Teacher. He says, "This is how the matter strikes my mind: I have thought over it to the best of my ability, and what light I have upon it you shall have; but take it only for what it is worth—do not believe on my authority, nor on the authority of any man or body of men, but of yourselves judge that which is right—believe it if you see it to be true, reject it if you deem it to be false—prove all things, hold fast that which is good."

It is in this spirit that I wish to begin and carry on my ministry in this and the other places which my circuit of labour embraces. I wish to be free myself, I call on you to be free. I wish to speak what I believe, and to believe what I speak. With John Milton I say, "Give me leave to know, to utter, and to argue freely, according to my conscience." So certain am I that there is truth, and so satisfied of its buoyant power, that I venture to throw myself upon it, as a cork upon water, persuaded that I cannot sink in it, but shall be borne up by it, and borne onward upon it. I feel this morning that I am breathing a free atmosphere. Freedom in my own soul I have enjoyed always; freedom in utterance, hitherto, only when I could pay for it. But I am persuaded that I shall have it here, among those who are Truth-seekers even as I am, and more true, perhaps, to their noble principles than I could have anticipated. But should I be disappointed, I have this resource, I can go without the camp altogether, and, with the Galilean sceptic, bear his reproach. I have a firm faith in the divine origin and heavenly power of Christianity, and it is my heart's desire to live and die, bearing the honoured name; but I could easier forego

that, and carry the brand of Infidelity with me to my grave, than submit to "lie for God," or bow my neck to the yoke of any authority in matters of Truth but Truth itself—for that only is the authority of God. We have done with creeds, expressed, or understood, or misunderstood. We yield only to Truth; we are committed only to Truth; we are devoted only to the interests of Truth. I should like, on my death-bed, to be able to say with Thomas Belsham, that "I never blinked a difficulty in my life." Should I never earn reputation for anything else, I hope to earn one for a single eye, an honest heart, and for honest endeavour.

If I may indicate more particularly what I wish my ministry to be, I should say that I do not wish it to be a merely critical, controversial, or dogmatic ministry, but if I may be allowed the expression, a *spiritual* ministry; a ministry occupied not with the letter which killeth, but with the spirit which giveth life. I wish to draw the moral and religious elements, and, according to the purity and power of the soul's spiritual magnetism, I shall be able to draw them out of the Jewish and Christian Records, and apply them to our own spiritual wants, as did holy men of old to theirs. The discovery and exposition of the laws of the religious life, this is the main business of a Religious Teacher. Truth, in its positive aspects alone, feeds the soul. Its critical or negative aspects have their use too, but only as means to an end; we break the shell in order to get at the kernel. Our object is the education of humanity; to make men intelligent, upright, and devout. In order to effect this, our teaching must be based upon humanity, based, I mean, upon a recognition of what humanity is, and may be, as God intended it. It is in humanity itself that we find the foundation for religion, and the primary elements of God's Revelation to man. In the Bible we find a second, a supplementary, an exterior one, corresponding to the former in its great general principles and spirit. The Bible we use as a spiritual lesson-book; we recognize it as the divinest book or collection of books that we know of; as containing more of God's word than any other, and as containing the highest religious experience, of the most religious por-

tion of the most religious people in the world. It is, therefore, of unspeakable value, unique, and ever-enduring; supplemented still it may be, superseded never. Our design is to *use* the Bible: our determination is strong not to *abuse* it. I shall not degrade it into a theological text-book, or construct sermons, or draw polemical support from it by the help of a concordance. I shall remember that it is the collected remains of forty or fifty different authors, who, though actuated by a common religious spirit, were not always so harmonious in their dogmatic beliefs. I speak thus plainly from the conviction, that in religious matters, as in all others, honesty is the best policy. It is not for us in any way to sympathize with the feeling, or to join even but faintly in the cry, "Great is Diana of the Ephesians." It is for us to walk in the light where there is light, and to sit contentedly in darkness, when we cannot help it; but in no case to call light darkness, or darkness light. If we do not possess all truth, or even as much truth as others, let us at least be *of* the truth, and, following on to know it. It is pure scepticism which dictates that policy which says, "Do not be too plain-spoken on some points, even if it be the truth you speak." This policy is what keeps the world in perpetual infancy. This is the reason why there is no prophet in the land in these days. Were each man faithful to his manhood, and each Christian to his Christianhood; had each thought out his own thoughts; developed his own individuality, and so presented to the world his own mind, and his own character, the world by this time had been enveloped in a blaze of light, and not, as now, in a mist, which is neither light nor darkness.

In conclusion, let me remind you, and let me remind myself, that a clear conscience is as essential as clear eyesight, in seeing truth. Holiness constitutes the better half of the qualifications of a truth-seeker. I have read in the writings of a good old Puritan, that when Zoroaster's scholars asked him what they should do to get winged souls, so as to soar aloft in the bright beams of divine truth, he bade them bathe themselves in the waters of life; and when they asked what they were, he told them that they were the four cardinal

virtues, which were the four rivers of Paradise. And a wiser sage than he connected the Beatific Vision with purity of heart. And that divine Teacher's sayings would never have stirred the minds, and moved the hearts of whole nations for ages together, had he not been as divine in life and action, as in thought and speech. Yes, brethren, the world needs truth, but it needs holiness more: why not have both? why may I not have as ardent a love of truth as Locke, as ardent a love of liberty as Milton, and as ardent a love of holiness as Fenelon? Why should it be said of us that we profess to seek truth, and profess to have it, without being any the holier for it? It was the fond dream of my boyhood to picture to myself a Holy, Catholic, Apostolic church; a free Christian Brotherhood; a communion of Saints; endowed with a perpetual inspiration; privileged with a never-ceasing flow of living revelations; all Anointed ones, fitted for, and consecrated to the God-like work of lifting up a fallen world to glory, honour, and immortality. And though my enthusiasm be cooled down, and I look not for this now, or for much in this line of things that I had once hope of, yet I feel disposed to ask, why may we not, in connection with free inquiry, have a church as Divine, as Holy, Catholic, and Apostolic, though in a subdued sense?—a church in which liberty shall have as free course as love, and love as perfect a work as liberty, the two mutually constraining and restraining each other, and either without the other not being made perfect? If we are to have such a church here, it will demand from your ministers much labour and prayer, and from you nothing less. I am here, brethren, to do my own part of the work, not yours; it is for you to do yours, and not mine. Our aim must be to move on independently, yet unitedly, freely, yet harmoniously. And, conscious as we are of our weakness, let us unite in imploring the blessing and aid of Him, without whom we can achieve nothing great, and attain to nothing good.

F JUVENILE DEPRAVITY.

THIS is a subject exciting the most anxious consideration of every Philanthropist. Its indissoluble connection with lack of Education, especially of that moral training, which is the basis of all virtuous character and habit, has long been demonstrated. The difficulty of carrying out plans to practically remedy the growing evil, has made many hopeless of its discovery and application. Others, however, from time to time have suggested and adopted measures, which, so far as they went, bade fair to check the wrong. Domestic Missions, Industrial Schools, Prison discipline, reformation have severally essayed the important labour. Not the least effective plan, as we hope experience will ultimately prove has been matured, by an individual before whom Juvenile Depravity has so frequently been brought, in consequence of the office which he holds, as to prompt his enlightened and benevolent mind to devise, and call public attention to its trial and furtherance. "*The Illustrated London News*" of August 24, sketches its origin and details so accurately, that we prefer its quotation to any statement we could ourselves draw up. It will at once be seen that Mr. Rushton's plan is as eligible for adoption in other localities, as in Liverpool.

"The friends of the cause cannot but rejoice, therefore, when any new movement is made, however partial or local it may be, which has a tendency to diminish the awful ignorance in which the children of the poor are allowed to grow up in this country. Among recent attempts of this kind, the most remarkable, and the most promising of future good, is that which we owe to the energy and philanthropy of the gentleman who holds the office of stipendiary magistrate in Liverpool. Mr. Rushton has proposed a plan to the parochial and municipal authorities of that great town, by which he hopes to diminish the cost of prosecuting and punishing the young children of the poor who are brought before him for offences against property, and of rescuing them, at the same time, from the certain destruction, bodily and spiritually, in which they are engulphed by the present system. The magistrates of Liverpool—a town that,

notwithstanding all its opulence and charity, teems with poverty, degradation, and vice—presented a petition four years ago, in which they prayed the House of Commons to order an investigation into the whole subject of Juvenile Crime. In that petition they selected the cases of fourteen children, who had been several times convicted of theft before them, and committed, and recommitted to prison, at a large expense to the community. Not one of these fourteen children could write, and only one of them could read, and that very imperfectly. The first, at the age of eighteen, had been sixteen times committed to prison, and cost the Corporation of Liverpool a sum, omitting fractions, of £129; the second, at the age of sixteen, had been convicted twelve times, at a cost of £71; the third, at twelve years of age, had been convicted ten times, and cost £74; the fourth, at twelve years, had been convicted nine times, and cost £71; and the fifth, at twelve years, had been convicted eight times, and cost £47. We need not run through the entire list, which is but a repetition of the same story—repeated convictions, repeated punishments, and repeated returns to their old courses of crime. The youngest of these children, at nine years of age, had cost Liverpool £64 18s. in punishment. The total cost of the fourteen was £889 1s. The petitioners, who were men of station and fortune, rich merchants and rate-payers, exercising the respectable functions of the unpaid magistracy—found, upon investigating the possibility of reforming such offenders as these, that, in the small Reformatory Asylum at Warwick, much good had been effected; that in eight years, from 1833 to 1841, 77 young boys had been admitted, of whom 44 had been converted into useful, honest, and self-supporting members of society; and that the expense of reforming these outcasts, had been only one-fourth of the expense attendant upon punishing, without reforming the young criminals of Liverpool, whose cases they cited. Parliament took no particular notice of this important statement. The petition was tossed upon the table, where it lay for the customary time, until it found its way to the limbo of all such documents. It was hoped by the magistrates of Liverpool, that Govern-

ment would so far aid the object which they had in view, as to introduce a bill permitting counties and boroughs to establish reformatory asylums. Nothing, however, was done; the subject dropped, and the evil grew. Wicked fathers and mothers traded as before upon the crimes of their young children, and sent them out into the streets to steal. Thus, a threefold loss, of which it is difficult to say which was the most deplorable, was inflicted upon the community; first, there was the loss of property caused by their depredations; secondly, there was the loss of money expended in their punishment and maintenance in prison: and, third, there was the loss to the commonwealth caused by their incapacity to pursue any honourable calling. Mr. Rushton, who, more than any other magistrate of Liverpool, was cognisant of the whole extent of this evil, despairing either of the active or passive aid of the Government, was led to consider what could be done without it. After earnest study of the whole subject, he penned and published a letter to the Town Council and Select Vestry of Liverpool, in which he recapitulated the painful and convincing evidence placed before the House of Commons, and added some new and equally flagrant instances of the expensive mischief of the present system of dealing with young criminals. He cited, more especially, the cases of three brothers, the sons of a man who traded upon their offences. The eldest was fourteen, the second was nine, and the third was eight years old, at the time the letter was written. The first had been twenty-four times in custody for theft, the second eight times, and the third six times. The two younger children were small of their age, and their faces were not entirely visible above the dock at which they stood before the magistrate. These children, said Mr. Rushton, "were trained by a vicious father to the work of plunder; he taught them how to steal with dexterity, and he used them as a means of supplying himself with a luxurious existence. Time after time," added the benevolent magistrate, "I have remanded these infants, and after certain periods of delay, I have sent them by night to places where they might have a chance of escape from their father who is destroying them; but

the father has discovered them, and having no power to detain the children, his commands have been obeyed, and here is the sad result." Mr. Rushton, feeling that these children were not moral agents, and that they might, under proper management, if the father could be prevented from exercising any authority over them, be trained into useful members of society, proposed to the Town Council and Select Vestry of Liverpool to try what could be done to reform them, and all other children in similar circumstances, who might be brought before him. The existing law is, it appears, sufficient for the purpose, and there only needs the co-operation of a public body to provide the funds. Mr. Rushton, therefore, proposed, as a matter of economy, as well as expediency and philanthropy, that the parish and municipality of Liverpool should appropriate a wing or section of their public school for pauper children at Kirkdale, to the reception of children whose ignorance and evil training make them a burden upon the community. By the provisions of the Act of the 3rd and 4th Victoria, cap. 90, the Lord Chancellor may assign the persons of all the children convicted of felony to the custody of any persons who are willing to take charge of them, until they are twenty-one years of age. Mr. Rushton, instead of summarily convicting such children, as those whose unhappy cases have been cited, proposed to send them for trial before the Borough Recorder and a jury, and, after conviction and punishment, to apply to the Lord Chancellor, on behalf of the select vestry, for the custody of their persons. They would thus be rescued from the mischievous control of wicked parents, and vile associates, and, at a smaller expence than that of repeated prosecutions, be trained to habits of industry and order, and imbued with the principles of morality and religion. The public authorities of Liverpool, after earnest deliberation, finally resolved to try the experiment, and have voted the necessary funds for the purpose, amounting to £1200 per annum, and an outfit of 500 guineas. The parish and town will not necessarily be burdened with the support of these youths, until they arrive at the legal age of self-government. The criminal will, in the first

nstance, be treated as a criminal, until he shall be convinced of his errors and crimes, and will only be admitted to the privileges of industrial and educational training, when he shall have qualified himself by a satisfactory probation. Being withdrawn from all evil influences, he will be placed within the sphere of beneficial influences, and the true work of his social elevation will begin. Taught a trade, and made to some extent a participator in the advantages of our civilisation, he will be fitted to go out into the busy world of life, with as fair a chance, as if he had had a good father instead of a bad one; and will cease, at the usual period when the labour of a properly-trained youth becomes valuable to himself, and to society, to be a burden upon any one. Of course, there will be failures. The children of the virtuous sometimes turn out ill; and it will be strange indeed, if a proportion of such boys as these do not prove incorrigible. But if even half of the cases turn out well, a triumph of humanity will have been achieved, of which Liverpool will have reason to be proud.

We shall look with anxious interest for the result. If that great town prove, by the practical working of this project, that it be cheaper to prevent than to punish crime, it will have been the means of conferring an inestimable boon, not only upon its swarming population of thieves and vagrants, but upon its ratepayers, and upon all great towns where similar misery, demoralization, and crime exist. At all events, the experiment is a most important one, as regards the two great questions of "Crime" and "Education;" and its progress and results will, there can be no doubt, excite the attention of every statesman and philanthropist, as well as of every one concerned either in the administration of justice or in the education of the people."

The Bible truly described and fairly vindicated, in a Series of Letters. By the Rev. John R. Beard, D.D. Letters I, II, III. London, F. T. Whitfield; Manchester, A. Heywood

THIS is a publication issuing monthly by its Author. It is well timed, and so far, in most respects, well executed. In the first Letter "the testimony of wise, good, and great men," to the authenticity, moral value, and divine authority of the Scriptures is given with considerable fulness, quotations being made from Priestly, Sir Matthew Hale, Milton, Addison, Steele, Pope, James Montgomery, Locke, Sir William Jones, Goethe, Wilhelm Von Humboldt. The second Letter treats of "The Bible, what it is; the Old Testament," tracing the origin and duties of the several books of which it consists, and pourtraying succinctly their various characteristics. In the third Letter, "the Bible, what it is, the New Testament," is described with the times and circumstances amidst which its several portions saw the light, the peculiarities of the language in which they were composed, and the diverse yet harmoniously blending manner in which the writers depict the great Central Light, whose biography, teachings, example, spirit, life, constitute the revelation of God for the instruction, guidance, and blessedness of humanity. Altogether an important and valuable collection of facts is presented to the inquirer, which cannot fail, we think, to do good service to Scriptural truth. Somewhat greater minuteness of detail and explanation, would in some respects, and to some minds, have been desirable and useful; but the entire objects and scope, and tendency of the publication are admirable and excellent. Even what we consider imperfections and omissions, may be supplied or rectified in future letters. We wish the type had been larger, though thereby the price of the publication must necessarily have been higher. As it is, the publication is accessible, from its cheapness, to the humblest classes of the community, and that is a matter worthy of consideration, and sacrifice of ease in reading.

There is a passage in the first Letter, showing the influence of the Bible on human thought, civilization,

irtue, and happiness, which we cannot forbear from uoting, at the same time earnestly advising all our eaders to obtain copies of the entire series of Letters or their own careful perusal and study.

There is another important fact which you cannot miss—the reatest men and the greatest nations of modern times have been ormed under the influence of the Bible. The civilisation of odern times is Biblical civilisation, as the civilisation of ancient reece and Rome was Classical civilisation. The Bible has een the chief source of thought, impulse, and character, to all ie most civilised nations now on the face of the globe. The ighest culture of the day wears a Biblical stamp. Other in-uences, it is true, have had a part in making our civilization hat it is; but that part has, in the main, been for evil rather ian for good. A heathenism of thought, feeling, and act is ingled with our Christianity. But without entering into etails, and without denying that there are still many grievous ls which the Gospel has not yet succeeded in removing, I draw our attention to the general fact, that the greatest nations and ie best individuals have been and are Christians. These na-ons and these individuals are found in various parts of the rth—now in these cloudy and damp regions of the north, now the sunny clime and fertile plain of the south, and alike in ie eastern and western hemisphere. And the high civilisation f our own small islands has now for a long time, by missionary id commercial enterprise, been spreading itself over lands ry distant from our shores, and widely separated from each her. You thus learn that the Bible has, in its influence, a niversality like the air and the light of day. No matter what ie race, the nation, the colour, the rank, the Bible makes men hristians, and so raises their manhood to its highest style. o matter equally what the form of government; here it enters to union with constitutional monarchy, and makes it a com-onwealth all but in form; there across the Atlantic it works nd in hand with republican institutions, and is the source of eir, vigour, their permanence, and their highest results. The ligion of the Bible, though having its earthly birth in the nt of a fugitive Hebrew, and reaching its maturity in the cot-ge of a peasant of Nazareth, has made its way over the whole rth, has come down through thirty centuries, and is still the ief source of spiritual life, the main support of moral effort, ie prolific principle of high thoughts and pure aims and noble eds throughout the civilised world. And if from the surface u enter into the depths of society, you find the Bible the triot's charter-book, the child's delight, the old man's comfort, id the young man's guide. In its pages the sick and weary id the solace which they need, and the tempted meet with mely succour. Its words whisper hope and peace to the dying, id minister daily food to the healthy and vigorous household. Vith the pious music of its sublime or plaintive songs, echo the

roofs of ten thousand times ten thousand Christian temples, and the child's prayer night and morn is lisped forth in the simple and comprehensive words which were dictated by Him who is its central light. The poetry of the Bible has been the forming power of the greatest modern poems; for Tasso, Milton, and Cowper, present in high relief the features of its moulding hand. And its high and aspiring spirit, its heavenward tendencies, its ethereal sanctities, its judicial grandeur, have given birth to those sublime creations in architecture and painting, which are seen in the minster and the works of Michael Angelo, and may be designated the school of Christian art. Nor is there any one department of human thought or human effort that biblically-educated men have not enriched or adorned. It is enough to mention Newton in astronomy, Locke in metaphysics, and Howard in practical benevolence.

These are great facts. They are facts that demand and deserve attention. If they do not prove the truth of the Bible, they put its beneficial operation beyond a doubt. And if they do not conciliate positive respect toward the Bible, they ought at least to make the scorner pause.

A Tract for the Times; or, Why does not Unitarian Christianity make more progress? By the Rev. Thomas Sadler, Ph.D. London, E. T. Whitfield.

THIS Sermon was preached at Tenterden, July 10, at the Thirty-eighth Anniversary of the Kent and Sussex Unitarian Association. Its lesson, "is the necessity, if we would be anything, or do anything in God's Kingdom, of increasing our own worthiness, of remembering what we ask." The preacher deemed it right to make the Anniversary "a day of self examination," and in consideration of the question asked "on all hands" "during our late London anniversaries," "Why do we not make more progress?" inquires, first, "have our preparations been such as would be likely to give us any very considerable influence among our brethren?" secondly, "whether we have paid due attention to religious development, our faith in its positive side and the machinery of culture?" thirdly, as to "the spirit in which we offer to our brethren what we regard as the bread of life."

Dr. Sadler speaks with the earnestness of individual conviction and feeling, but though mingled with some truth we do not think he has given a faithful and accurate delineation of the bygone history, efforts, and spirit of the Unitarian denomination. Sure we are that the representations he has given respecting these, would not be likely to attract any stranger to our communion. He seems to us to have looked too fixedly on one side of the aspect which the denomination presents, and almost to have forgotten that it had other phases. The worldly sacrifices willingly offered at the shrine of God's truth, the patient endurance of contumely and evil for the cross of Christ, the piety and sanctity of domestic worship induced by principles embraced as Christian, the severances of neighbourhood and friendship, yea of family ties, that conscience might be uncorrupt and free, the consistent maintenance of religious and civil liberty, the efforts for Education, the moral elevation of the masses, when almost all others frowned on and scouted the attempts, labours for Peace when to uphold Warfare was loyalty, and to be a lover of aught but Englishmen was accounted a misprision of treason, desires and efforts to strike the fetter from mind as well as body, and to build up enlightened understandings, and practically obedient followers of the Son of God, these find scarce a mention in Dr. Sadler's estimate of the denomination. "The positive side of our faith," its divinity and truth, its all constraining morality and purity and benevolence has been the warp and woof of the ministrations in Unitarian Christian places of worship, and not the mere "negative," the denial and exposure of error. It is wrong to judge of Unitarian preaching from sermons preached at anniversaries. Asperities doubtless have mingled with Unitarian literature, they are to be found also in Gospel pages; yet comparatively rare are they when contrasted with the exasperations, the bigotry and virulence, which gave them birth. Struggling for existence, exposed to constant misrepresentation, anathema, and abuse, placed on the forlorn hope in the fierce conflict waged by ecclesiastical and traditionary authority against individual conviction and interpretation of Scripture, the wonder is that in the writings and sermons of Unitarian

Christians so great a manifestation of the spirit of Christ is to be seen, so enlarged charity, so comprehensive intellect and affection. Yet who can peruse the volumes of discourses, the collections of prayers, the poetical effusions, the literary compositions of many whose names are household words among our denomination, without marking the deep reverence of God, the fidelity to and love of Christ, the devotedness to human good, the heavenward aspirations, the holy breathings, practically moral character and spirit of these writings? Such has been the staple, negation has been only the occasional "fly sheet."

Far be it from us to affirm there are no imperfections, no errors, no shortcomings in duty, no slackness of effort, no want of religious fervour in the Unitarian denomination. Deficiences there are, many and great, doubtless, and the sooner they are remedied the better for the people themselves, and the world at large. Let effort be unceasing to enlighten, sanctify, and bless individuals, families, churches, but let not effort to enlighten, free, purify, and save the outlying world be suspended, till these objects be accomplished. Let both go forward together, principle embodied in practice, freedom and purity, knowledge and labour, enlightenment and zeal, piety and beneficence, that whilst the walls of our own Zion may be builded up, and the inner Sanctuary be made holy, the world at large may also be redeemed from error, superstition, ignorance, bigotry and sin.

REGISTER; RELIGIOUS AND PHILANTHROPIC.

October 1, 1850.

Quarterly Meeting of the North of England Unitarian Christian Association.—The *Nineteenth* Quarterly Meeting was held at Alnwick, on Sunday and Monday, the 1st and 2nd September. Friends were present, on one or other of the days, from Newcastle, Rothbury, Sunderland, Amble, Gateshead, Stockton-on-Tees, Halifax, Wensleydale, &c. The usual religious exercises in the morning of Sunday, were conducted by the respected individual, who for years has so meritoriously kept up

the services, Mr. James Stott. In the afternoon, the Rev. William Turner, who in the early struggles of the Alnwick Congregation had given his friendly assistance and advice, offered up prayer and preached, a Collection being made in support of the Association.

Monday morning, the friends from various places, who had arrived by special train, joined their Alnwick brethren at breakfast in the Town Hall. One hundred and thirty-four persons, male and female, were seated at the tables; the Rev. George Harris in the chair, Mr. James Landells, of Alnwick, vice-president. The Divine blessing was invoked by the chairman. At the conclusion of the repast, after thanksgiving had been offered, the interesting objects in the Town, and delightful scenery of the neighbourhood were visited by different groupes. A beautiful day spread sunshine all around. The banks of the Aln, with the diversified wood and rock, the heathery slopes and relics of the past, the Carmelite Abbey, the Baronial stronghold, the crag and secluded dell, the well of the Virgin, the Memorial Stone telling of capture or of death, the green pastures, priory, dairy, church, and arch, and bridge, and tower, by turns arrested attention, and amply rewarded curiosity and exertion in their survey.

At one o'clock there was public religious worship in the neat little Chapel. The introductory services were taken by the Rev. James M'Dowell, of Stockton-on-Tees, and the sermon on the importance, duty, and blessedness of bearing "Witness to the Truth," was preached by Mr. Harris from John xviii. 37. The chapel was well filled. A collection was made in behalf of the Mission, and the service closed with prayer and benediction.

At half-past two, one hundred and seventy members and friends of the Association assembled in the Town Hall to dinner, with tea and coffee, Mr. Harris and Mr. Landells again presiding. After prayer and thanksgiving, the Minutes of the Association were read by the Chairman, who then called on the Rev. Ebenezer Syme to make his Report of the proceedings of his Mission. Many interesting details were given, showing the usefulness of the work in which the Association is engaged. The Rev. W. Turner responded to welcome to Alnwick, and thanks for his services of the previous day. The West Riding of Yorkshire Tract Society, and success to its projected Missionary labours,

in connection with the name of the Rev. W. Turner, of Halifax, elicited from that gentleman an account of what is doing in that district. Our Christian Brethren in Wensleydale, and Mr. Richard Johnson, an indefatigable labourer in the dissemination of Christian truth, drew forth from him very pleasing and instructive observations in reference to the efforts making there by various friends. Warmest acknowledgments for the kind reception given by Alnwick friends to the members of the Association, was responded to by Robert Busby, Esq., who, in closing, proposed thanks to the President for the labours and arrangements of the interesting and happy meeting. Mr. Harris replied, and concluded the meeting with prayer.

The intervening period to the time of returning by train, by the friends from a distance, was filled up by visits to localities not seen in the forenoon. About seven o'clock the train proceeded on its homeward route, and at half-past eight reached Newcastle. The impress of these days will not soon be erased from the minds and hearts of any who enjoyed their pleasureable and instructive associations. Indelibly will they dwell in the memories of others, blending the loveliness and glory of the creation, the harmonies and beauties of nature, with the intercourses of friendship, and the divine truths, the blissful hopes, and heaven-ward aspirations of the Christian faith.

Sunday Schools, Newcastle.—Another of the Teachers, who had been most earnest and untiring in his attendance and efforts, being about to proceed to one of the far-distant Colonies of the British Empire, his coadjutors resolved, at a special meeting on the 8th September, to invite him to meet them at a Tea party, that they might personally bid him Farewell, and express their good wishes for his welfare. The meeting took place on Monday evening, Sept. 16, in the Girls' School Room, Hanover Square. About forty Teachers and Friends were present, the Rev. George Harris in the chair, and Dr. Hayle vice-president. The meeting began with prayer and after tea a hymn was sung. The Chairman spoke of Sunday Schools, their importance and value, and the urgent necessity of faithful teachers to their vitality and usefulness. In presenting the following Resolution, which had been unanimously adopted on the 8th September by the Teachers, to their Guest, he personally bore testimony to his co-operation and devotedness in the good work, and gave expression to his

feelings of friendship towards him. The Resolution, inscribed on vellum, he then handed to Mr. Kay:—

"That hearing the determination of their esteemed Friend and Coadjutor, Mr. Robert Kay, to emigrate to Australia, whilst expressing their sincere regret at the loss of his valuable assistance in their labours for the Education of the Young, they gladly embrace the opportunity of bearing Testimony to his very efficient and untiring efforts during the last five years in conducting the instruction of his Class, in the establishment of the Library, in Week-Evening Lectures, and in every available way furthering the prosperity of the Schools; they heartily wish for him the enjoyment of health and happiness, and that the blessing of a Benignant Providence may crown his undertakings with success in the new sphere of usefulness to which he is about to proceed."

Mr. Kay made some interesting and impressive observations in reply, and communicated several extracts from letters recently received from Australia, connected with the personal experience and welfare of his Brother, the former Secretary to the Hanover Square Sunday Schools.

Mr. Harris being obliged to leave, the chair was subsequently filled by Dr. Hayle, Mr. Peverley taking the vice-chair. Both these gentlemen addressed the meeting, as also Messrs. Muir, Howson, and Clayton. Some pieces of music were sung, and an instructive evening was passed in the interchange of useful thoughts and good wishes.

Congregational Equitable and Benevolent Society.—This Institution connected with the Unitarian Chapel, Hanover Square, Newcastle, held its fifth anniversary on Sunday morning, September 22, in the chapel, at the close of the worship. The Rev. George Harris, as President, read the Report of the Committee for the past year, and the Treasurer, Mr. Clayton, read a statement of the accounts. On the motion of Mr. William Shields, seconded by Mr. Revely, the Report and Accounts were received and adopted, with a request that they should appear in the *Christian Pilot*. Mr. Robert Wallace, and Mr. M. W. Lambert, proposed and seconded the Committee for the ensuing year, which also the Society unanimously approved:—*President*, Rev. George Harris; *Treasurer*, Mr. William Clayton; *Secretary*, Mr. J. W. Mawson; *Committee*, Messrs. R. Barrow, James Clephan, Moses Cameron, John Hall, W. A. Harper, Hugh Innes, M. W. Lambert, G. M'Kelvin, James Mills, T. Robinson, James Selkirk, John Selkirk, T. Taylor.

REPORT.

The recurring Anniversary of "The Hanover Square Chapel Congregational Equitable and Benevolent Society," the present being the Fifth, since the establishment of this very useful and truly Christian Association, necessitates on the part of the Committee, a statement of the details of the bye-past year, and an account of the present condition and future prospects of the Institution.

Of its utility there can be no reasonable question, more especially when the amount of good it has already effected is taken into consideration. Yet certain is it that that utility cannot be extended, even if it can be maintained, unless by corresponding increase in the number of its supporters. *Six* new Members have joined the Society in the course of the past year; yet as the consequence of deaths and removals the Society numbers at present *five fewer* members than at the last Anniversary, the present Subscribers being 60. *It is urged on every present Member to obtain one more, in the course of the ensuing twelvemonths.* Such an addition would raise the Institution above difficulty and peril, and ensure efficiency and prosperity.

There has been one claim for Funeral money since the last Anniversary, amounting to £4.

Eight individuals have received Quarterly payments from the contributions collected at the celebration of the Lord's Supper, their united amount £9. 7s. 6d.

Eight Members have been upon the Sick Fund, for periods varying from 4 weeks to 52 weeks. The sums thus paid out, amount to £35. 9s. making a total outlay in the past year, on the various objects of the Society of £48. 16s. 6d. The details of the Sick Fund expenditure are as follows: one Member 4 weeks, £1. 12s.; one 14 weeks, £2.; one 52 weeks, £6. 4s. 6d.; one 31 weeks, £10. 10s.; one 34 weeks, £5. 11s. 9d.; one 12 weeks, £4. 16s.; one five weeks, £2.; one 20 weeks, £2. 14s. 9d. The variation in the sums paid out as compared with the weeks when assistance has been given, is owing to the different rates of subscription under which the Members enrol themselves.

The receipts of the past year are as follows: Lord's Supper collections £14. 3s. 8d.; payments by Members £28. 16s. 9d.; donations 12s. 6d.; Funeral money £1. 3s. 6d.; Entrance 5s.

There is consequently an excess of expenditure over Income this year as well as the preceding year. Unless this evil can

be remedied in the future by the addition of new Members, such excess if continuous must ultimately extinguish the Society.

The Stock in the Savings Bank, has been further reduced in the past year by £10, leaving present balance there, in favour of the Society, £59. 4s. 3d.

In the four previous years of the existence of the Society, the receipts came to £198. 1s. 3½d., the expenditure to £142. 8s. 6d. With the addition of the present year's income and expenditure, they will respectively stand thus: Receipts £244. 2s. 8½d.; Expenditure £192. 11s. 6d.

In consequence of the anticipated emigration of the late Treasurer, Mr. Robert Kay, to whose anxiety for the welfare of the Institution, they bear willing testimony, the Committee accepted the resignation which he tendered; and unanimously requested Mr. William Clayton to undertake the duties of that office. This he kindly assented to, and the Committee doubt not, the Subscribers will this day confirm such election for the future year, by their approval.

The Committee close their Report, with the expression of their conviction, that a Society, so well calculated to carry out the Christian purpose of alleviating affliction in the chambers of illness, will not be suffered to languish for want of adequate support; but the more its real objects are made known, will gather to its aid, increasing friends and supporters, willingly bearing each other's burdens, and ministering its beneficial aid in the hour of trouble, to their fellow worshippers and brethren.

Marriage.—On the 12th September, at Hanover Square Chapel, Newcastle-on-Tyne, by the Father of the Bride, Henry Crook, Esq., of Whitebank, Bolton-le-Moors, to Margaret Hannah, eldest daughter of the Rev. George Harris.

Obituary.—August 27, at Islington, London, in the eighty-second year of his age, the Rev. R. K. Philp. The death of this excellent and truly venerable man recalls many scenes and circumstances of deepest interest. We knew him well; we esteemed him highly. He was a heart-devoted Christian. Faithful, conscientious, benevolent, he laboured earnestly to win souls to knowledge, goodness, truth, duty, Christ. In all the relations of life he was exemplary; he felt their sacredness and discharged their obligations. He was the first Minister in England who entered on the arduous work of the Domestic Mission. He

persevered in that work to the latest moment that health and strength permitted, long, indeed, after others, would, in like circumstances, have relinquished the toil. The blessings of many a Home which he found desolate, and elevated by his Christian persuasions into order, cleanliness, comfort, peace, follow his memory. His record and his reward are with the Most High, the One Infinite Father, he adored, obeyed, loved, imitated.

We subjoin from the *Inquirer* of September 21, a sketch of his character and life and labours, which cannot but interest all who value Christian integrity, benevolence, and simplicity:—

"So good a man may not pass away from among us without a respectful tribute being paid to his memory. His life and his death were objects of deep interest to those who knew him, both as a minister of Jesus Christ and in the discharge of his private duties. The present generation for whom, and those among whom, he laboured, cannot forget him: and the records of the London Domestic Mission Society will preserve his name as the first and a most valued labourer in its holy work.

The solid basis of Mr. Philp's character was truthfulness. To this may be referred his entire and childlike simplicity of mind, his transparent candour, his freedom from all cant and blind enthusiasm, his firm trust in God amid the severest trials, his humble submission to the Divine dispensations, and his constant rejoicing in the Gospel of Jesus Christ our Lord. God, the world, and the revealed word, were, to him, full of the truth which he loved; truth, whose spirit is goodness, and whose aim is happiness. Hence he was never heard to murmur in his deepest grief. "God is good," he was accustomed say, "and he knows what is best for us." "It is a beautiful world," was his frequently repeated remark, when he was enjoying the loveliness of nature, or relating some deed of kindness which warmed his heart. "The gospel is the religion of love, and how can I believe that the Father of our Lord Jesus Christ can ever be actuated by any other feeling than that of love," he would say when referring to some doctrines current in the world. He accepted the declaration of the Apostle John, "God is Love," as the standard of his faith, and his pure truthfulness would suffer no dark shadows, from real evils or from deep and unfathomable perplexities, to gather round it. The glory shone clearly within the encircling clouds.

Such as we saw him amid the labours and enjoyments of his

Mission, he appears to have been through all his long life. There was a peculiar oneness in his whole existence. He was born in the year 1769, at Falmouth. In his younger years he was much indebted to the care, instruction and discipline of his grandmother, a good and pious though somewhat severe woman.

At a very early age (he was about fourteen) he became a member of the Wesleyan Methodist Society, the Sunday Schools connected with which enjoyed a large share of his time and attention. He soon manifested talents for public speaking, and became a local preacher, which he continued to be up to the close of his connection with the Wesleyans, which connection embraced a period of about thirty years. He also held the offices of steward, class-leader, and trustee, honoured as being "diligent in business, fervent in spirit, serving the Lord." His pulpit services were very acceptable; to many fully as much so as those of the Circuit Preachers. "I have a most vivid recollection," writes his son, "of the effect of his preaching in the villages to crowded houses. The people spoke of him as equal, if not superior, to the Rounders, a term applied to the preachers appointed by the Conference. His favourite topics were the love of God, and the free gift of eternal life through Jesus Christ."

He was personally acquainted with Mr. Wesley, and was a warm admirer of that great and good man. Yet was not Wesley any object of his idolatry, he could not place him between his own soul and the truth to which his heart was devoted. He honoured him as a leader, but did not bow before him as a master. He always spoke of him with reverence. It was, however, as the founder of the religious community in which, for so many years, he had a religious home. The defects of Wesley's character and system were plain and obnoxious to him. He was accustomed to call not Wesley but Robinson, [of Cambridge,] his spiritual father. The whole life, disposition, and habits of Robinson had a peculiar attraction for him. There was, indeed, much similarity between them. It does not appear when Mr. Philp began to read Robinson's writings: but they exercised over him a deep and lasting influence.

Mr. Philp appears to have been, at all times, a free but careful thinker, and ready to impart what he had diligently gained. His preaching was the outpouring of his own opinions, reflections, and feelings; and, long before he left the Methodist Connexion, his sermons breathed the very spirit of the pure gospel of Jesus

Christ, as he afterwards embraced it. He did not voluntarily quit his Wesleyan friends and associates. He would gladly have remained with them, if the Circuit Preachers, who sat at his hospitable table, would candidly have answered his questions, and his District Superintendent would have left him and his friends their full measure of Christian liberty: but he was told, "it is wrong to put such puzzling questions;" and he was required to submit to authority in matters of faith. This was impossible to so sincere a lover of truth; and he, with several friends, whose inquiries had led to the same results as his own, were in 1812 expelled from the Wesleyan body. A friend of Mr. Philp writes of this period:—

"In 1812 Mr. Philp, with several other highly esteemed members of the Wesleyan body, residing at Falmouth and Flushing, embraced Unitarian views; the whole of them were summoned before the Chairman of the district, and, having avowed their opinions, were one and all summarily expelled from the Society. Mr. Philp and his friends protested against such a course being taken, expressed their readiness to justify their views on Scriptural grounds, and claimed their right, as Wesleyans, unfettered by subscription to a dogmatic creed, to remain members of the Society, in the absence of any charge affecting their moral character; but the only reply they could elicit was—'We cannot discuss the matter with you—you are all expelled, and you have a wide world before you.'"

When the little body of Unitarians found themselves cut off from their former religious associations, they immediately began to assemble together for what appeared to them a purer worship. Mr. Philp took the principal part in conducting the services, in a room which they hired for the purpose. In 1816 they were enabled to fit up the Falmouth Theatre as a chapel, and to open it for public worship: and there, amidst much obloquy, much persecution, much injury done to his temporal affairs, as a tradesman, by old friends become bitter enemies, he continued to minister, not accepting any reward for his services, beyond the cheering support of his associates, and the satisfaction of his own conscience. His labours left a deep impression in Falmouth; and though scarcely a single member of the original body now remains, the congregation has never ceased to exist, but continues to the present day.

In August, 1827, having received a cordial invitation to be-

ome minister of the Unitarian Church at Lincoln, he removed
nither, not without great reluctance at leaving the place and
ne people among whom he had laboured for so many years; but
e yielded to the representations of friends, and went. He re-
nained at Lincoln until March, 1832, respected, beloved, and
seful.

At the annual meeting of the British and Foreign Unitarian
ssociation in 1831, it was resolved to commence a Mission to
ne Poor, after the example so admirably set by the late vene-
ated Dr. Tuckerman. Mr. Philp felt an imperative call upon
im to offer himself for the work. He did offer, and was gladly
ccepted. He was engaged for three years. At the expiration
f that time, the London Domestic Mission Society was formed,
nd the Spitalfields district, in which Mr. Philp laboured, was
ransferred to its charge. How well the work was begun, how
ell continued, how well finished, as far as he was concerned,
he annals of the society attest, as also does its present state of
rosperity and usefulness; for, if the solemn and sacred work
ad been inefficiently begun, it could not have withstood the
ifficulties which it had to encounter, or have called forth the
ncreasing regards of the Unitarian body. Much of the early
upport of the Mission must be traced to personal sympathy
with Mr. Philp, whose simplicity, whose earnestness, whose un-
dorned pathos in telling of the scenes he witnessed, made im-
ressions upon those who heard, which called forth their liberal
ontributions to the Institution. Every one believed his narra-
ives—every one loved him for his own unfeigned love of the
oor, the young, and the ignorant—and the generous sought to
phold his hands by such various assistance as they could render.
Tears came into his eyes, and smiles lighted up his benevolent
countenance, as he acknowledged the kindness by which he was
nabled to persevere in his arduous work. Never agent more
ully or more deservedly secured the respect and love of those
who sent him forth, with full and devout heart, into the abodes
of poverty, ignorance, and sin.

He continued to labour in his office, though latterly with fail-
ng strength and energy, until in the beginning of the year 1849,
naving reached his eightieth year, he retired from his duties,
receiving a well-earned pension from the funds of the Society.
n his diary are found the following remarks on his last official
address at Spicer Street:—

"Sunday, January 2. Instead of confining my address, as on former occasions, to the children and their parents, I took occasion to say a few parting words to the congregation, as well as the teachers and children. The attendance was rather large. I addressed them from the Apostle Paul's words, 'Brethren, I commend you to God and to the word of his grace.' My address was listened to with attention, and, I believe, was acceptable to the people, many of whom expressed their respect and affection for their old missionary preacher, and school superintendent, who invited and warmly recommended their support of his successor, who was present, in every possible way. Leaving them, as I do, with some regrets, and looking back with mingled pain and pleasure to the years spent amongst them, and feeling grateful to the friends of the Institution, and to all who have been my coadjutors in this work of sympathy and mercy, especially the former and present teachers in the Sunday Schools, my heart's best wishes and prayer to heaven is for the Society's future and increased success, and for my successor's acceptableness and usefulness in the situation on which he has now entered. I beg also respectfully to mention the kind and gentlemanly conduct of the various Committees that have managed the affairs of the Society from its first institution. I would say to them, as I did to the people, 'I commend you to God, and to the word of his grace.' To him be glory for ever."

"The last two years of my father's life," says his son, "were spent among his children and grandchildren, at Islington: and his cheerful manners, his love of young people, and the cordial way in which he entered into and enjoyed their innocent recreations, will not soon be forgotten."

The last time that he went from home was to Spicer Street. He died August 27th, and was buried in the grave-yard of the New Gravel Pit Meeting, Hackney, on the Sunday following, attended to the grave by numerous relations and friends. The children and teachers of the Schools were also present, and, after the family had retired, sang a hymn of Dr. Bowring's, of which he had often expressed his admiration, "God is Love."

"Dr. Hutton who was present at his funeral, and had visited him frequently during his illness, preached a beautiful and impressive discourse, at the Mission Chapel Spicer Street, to a large and deeply sympathising congregation.—J. P."

To all who look back with tender regret, to the time when the countenance of our valued friend shone cheerfully and benevolently upon them, the words of our Lord Jesus Christ are full of comfort—'Thy Brother shall rise again.'"

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